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WILLIAM LLOYD GARRISON AND ISAAC KNAPP, PUBLISHERS.

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BOSTON, MASSACHUSETTS.

OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN, ALL MANKIND.

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THE LIBERATOR

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THE LIBERATOR.

[For the Liberator.]

THE FIREBRAND.—NUMBER III.

BY AN INCENDIARY FANATIC.

Probably, at the present time, the Presby-
terian and Methodist Churches exercise more
influence in the United States than any other
christian denominations. This arises chiefly
from the compactness of their ecclesiastical
organization, and the influence of that *esprit*
de corps, which ever animates and rules all
bodies which are so essentially cemented. As
a necessary consequence of this fact, the re-
sults of any measures which they adopt must
be immensely beneficial or mischievous. With
the concentration of their zeal on behalf of
any truly religious measures, we have no con-
cern in these discussions. In reference to the
distribution of Bibles and sound religious
tracts, to the establishment of Sabbath Schools,
and to the increase of missionaries who are
despatched to proclaim 'the glad tidings of
great joy,' we have only devoutly to bid them
God speed!

Our discussion adverts to slavery in its va-

ried departments; and we are convinced that
the course which those two churches, as bod-
ies, are pursuing, is directly fraught with dire
mischiefs to the community, both in their
christian and municipal relations. We have
no concern with individuals. It is the public,
official and authoritative enactments of their im-
perative assemblies, which no man belonging
to the craft can disobey with impunity, to
which our scrutiny will principally be directed.

It is an appalling but indisputable fact, that
the men-stealers govern all the proceedings
of the Presbyterian and Methodist churches.
There is not at this day, probably, a preacher
or other church officer in either of those de-
nominations, who resides north of the Penn-
sylvania line, and of the river Ohio, with a
few others scattered in the Southern States,
who is not an abstract opponent of the system
of slavery. A large majority of both sects as-
suredly must be enemies of the slaveholding
iniquity; at all events the disproportion among
the Presbyterians is very great: and yet nei-
ther of those bodies dare to bring the ques-
tions connected with man-stealing up to the
gospel touchstone, to be tested by the divine
oracles. Their Presbyteries, Synods and As-
semblies meet from year to year. They occa-
sionally utter their complaints against a gam-
bler, and a drunkard, and a Sabbath breaker,
and profane swearing, and worldly minded-
ness, and lukewarmness in religion, and inat-
tention to the means of grace. All this is very
proper; but yet they 'lack one thing'; they
will not put away the stumbling block of their
iniquity from before their faces: they will not
give up their kidnapping, take up the cross,
follow Christ the Prince of Emancipators, and
'preach deliverance to the captives.'

If it be asked, what is the reason why the
non-slaveholding brethren in those churches
preserve so profound a silence upon the topic
of slavery, the answer is, that they are debas-
ed by that 'fear of man which bringeth a
snare.' They are afraid of dissolving the large
consolidated craft, which the principal actors,
like Demetrius and Diotrefes, can impel as
long as they can preserve the body in some-
thing like unity. They shout peace, peace,
when there is no peace; and they are en-
deavoring to reverse the Lord's injunction,
not to separate that which God has joined,
but to unite that which God has put asunder—
for to combine American slavery and christian
liberty, is just as easy as it is to draw raptur-
ous music from the groans of Dives, minge-
d with the chant of Lazarus, or to amalga-
mate that which is severed by the impassable
gulf.

The various ecclesiastical meetings of the
Presbyterian church are all public, and of
course their proceedings are known. It is
therefore believed, that except merely inci-
dental remarks, the topic of man-stealing has
not been discussed in any one of their judica-
tories since the year 1818. Half a genera-
tion of slaveholding professors have died in
their sins; and of them the only correct epi-
taph would be like that of the miser's, upon
whose tombstone was written—'Here he lies.
He kept his money to the last.' So the only
inscription upon a slaveholder is this:—'He
was a kidnapper until death. He stole all the
men, women and children whom he could
grasp; retained and robbed them as long as
he lived; and then bequeathed the produce of
his continuous felonies to his children or rela-
tives; and notwithstanding, for men who thus
lived, died, and recorded themselves men-
stealers in their wills, the American churches
deliver pompous eulogies, write encomiastic
epitaphs, and seal the whole 'deceivableness
of unrighteousness,' by resounding their ex-
emplary christian attributes and character. A
living and a dead kidnapper, a christian!
While Satan looks on and grins with compla-
cency, and utters, 'Aha! so would I have it;
this is the way to fill hell with my triumphs
over the family of man.'

The Methodist Conferences are profoundly
secret conclaves. Neither the concealment
of a masonic lodge, nor the impenetrable ara-
na of the General of the Jesuits at Rome, are
one jot more unknown than the hidden mys-
teries of the Methodist priestcrafts. From
their published minutes alone can we form
any idea of those proceedings. Where, in
those minutes, do we find a slaveholder ar-
raigned for his man-stealing; or a member
dismissed for his breach of their own discipline,
where slavery alone is concerned? Upon

this *capital* sin, kidnapping, they are 'still
as midnight and silent as death'; except the
'Christian Repository,' which justifies man-
stealing by perversion of the Scriptures, and
the *pure Reviewer* of New-York, who propos-
es to ship off the colored citizens to Africa.
Thus the deception prospers; and while a
Methodist member would not be tolerated one
day, who dared to think differently from the
heads of the craft; a man who will call cer-
tain persons Rabbi, and obsequiously admit
and accomplish all that he is ordered to exe-
cute, can kidnap as long as he lists, and be es-
teemed in exact proportion to the atrocity of
his wickedness, and the accumulation of his
plunder.

This is a true picture of American chris-
tianity; and to verify the exactness of its de-
limitations, we offer two facts, which we have
heard authenticated beyond the possibility of
doubt; they will shew what slavery is in
practice, and how the slaveholding christians
and colonizers abominate slavery 'in the ab-
stract.'

There was a Methodist preacher living
some years ago, among the mountains in Vir-
ginia, who was one of the originals among
mankind. He was like no other man in the
strange structure of his mind, and the faculty
of combining the most extraordinary things in
the oddest manner, with an uncouth aptitude
of phraseology, which defied all resistance
and contradiction. Every prayer which he
offered, and every address which he delivered,
bore testimony to his inflexible hatred of slav-
ery, and contained matter for pungent reflec-
tions in the slave-drivers. He was preaching
on one occasion, in his usual condemnatory
tone, of manstealing, and of the scandalous
hypocrisy which Methodist slaveholders dis-
play in pretending to be christians; when a
man named Mallory arose and spoke aloud;
'I am now convinced that all brother Craven
says about slavery is true, and when I go
home I will set my black man, Immanuel, free.'
The preacher, as soon as Mallory sat down,
replied—'Now, brother Mallory, you mind
that you do it;' and then continued his ser-
mon. But Mallory counted Immanuel's labor
worth more than a dollar per day, and of
course Immanuel continued a slave. Some-
time after, at a large religious meeting Mal-
lory exhibited much emotion during the exer-
cises, and appeared as if he was going to jump
and dance like some of the younger people,
who were shouting and jumping about the
meeting house, as if they were in a rapture of
ecstasy. The old preacher saw him and put
an end to all his devout effervescence by roar-
ing out so as to be heard by all the congrega-
tion: 'Brother Mallory, I did not think you
could have danced so light with Immanuel on
your shoulders!' Mallory instantly left the
meeting, filled with hatred of slavery 'in the
abstract,' but loving it in its ungodly and kna-
vish emolument. Notwithstanding the decla-
ration of their discipline, which pronounces
every slaveholder an impenitent sinner, the
human flesh traders, the brokers in our citi-
zens' blood, are deemed Methodists by cour-
tesy, but are christians 'in the abstract.'

There was a Presbyterian church officer,
also, who lived not more than 300 miles from
Harper's Ferry, who scoured a christian
man's wife, and herself also a christian, in an
advanced stage of pregnancy, so severely,
that her condition was perilous. He then sold
the woman to the father of her children to pa-
cify the clamors of some of the fanatics, who
could not comprehend either the mercy or the
justice of scourging a woman in her delicate
situation; but took care, it is stated, to exact
100 dollars for the price of the unborn child.
He was a great enemy to slavery 'in the ab-
stract;' and would most piteously cant about
the evils of the colored people being settled
among them. His own confession of faith said,
that he was a 'man-stealer, guilty of the high-
est kind of theft, and a sinner of the first rank'
—and yet he was a Presbyterian by courtesy,
and a christian 'in the abstract.'

Patience with such hypocrisy is high trea-
son against the jurisdiction of God and the
welfare of mankind. How the northern
churches can tolerate such iniquity, and sanc-
tion such delusions, it is almost impossible to
explain. Slavery never can be abrogated as
long as these impositions upon society are le-
galized. Every slave driver, especially if he
be a nominal christian, who walks about our
northern states, ought to have his name la-

belled MAN-THIEF; then we should soon
ascertain the kind of reception he would meet
with; but although he is not thus marked, he
is not the less a most audacious felon.

ONESIMUS.

JOSHUA N. DANFORTH'S LETTER TO COL. STONE.

Boston, March 28, 1833.

To WILLIAM L. STONE, Esq.

Chairman of the Executive Committee of the
New-York City Colonization Society.

The perusal of some recent remarks from
your pen on the very delicate and momentous
subject of slavery in the United States, has
prompted me to address you. This is emphati-
cally an age of discussion and agitation, if
not of 'reason.' We hear of the giant march
of liberal principles. We are taught to antici-
pate the universal triumph of benevolence,
humanity and freedom.

Different plans for meliorating the condi-
tion, and relieving the miseries of the wretch-
ed, have been devised, defended and pursued
with different success. In the progress of
events in our own country, it has been impos-
sible that either a thoughtful or philanthropic
mind should be insensible to the existence of
that portentous national evil, slavery.

Accordingly, States have legislated; Courts
have adjudicated; the Press has discussed the
subject; the Pulpit has occasionally spoken;
Public Meetings have agitated the question;
Societies have been formed, constituted on
different principles. The two great leading
principles, however, which have been embod-
ied in nearly all regularly organized associa-
tions, are *Colonization with gradual Emanci-
pation*, and *Abolition or immediate Emancipa-
tion*.

You are aware that abolition societies have
existed in this country for the last forty years.
A whole generation has passed away, and
what monuments have those societies left even
to tell that they were? In the meantime, the
evil still threatened, and forced itself on the
public mind with augmented terrors. Some-
thing, it was confessed, must be done. The
North saw it. The South felt it. An annual
increase of the slaves at the rate of 50,000 or
60,000, was not to be disregarded. Like all
great evils, which have fatally interwoven
themselves with the interests of whole com-
munities and nations, this one demanded and
suggested its remedy. Let me illustrate my
meaning, and if I do not derive from the
analogy of God's Providence a powerful argu-
ment for the colonization system, then the
lessons of history have been transmitted to us
in vain.

The ecclesiastical, which was, in fact, the
civil bondage and darkness of the middle ages,
was so grievous, that the human mind, by a
desperate, though long protracted effort, at
length gained the regions of liberty and light.
That era, distinguished as it was by concomi-
tant discoveries, was the commencement of a
series of changes which have overspread the
civilized world. The deformity of error com-
pelled men to search for truth, and they found
her, robed in all her beauty. Then came to
the aid of the inquiring intellect, the art of
printing, recently discovered; and to the aid
of adventurous spirits, the art of navigation,
the result of another discovery—all sent by a
kind Providence as most obvious and appro-
priate remedies for evils of vast extent, and
all pregnant with blessings, gradually evolving
themselves for coming generations. They
called the nations of this Western continent
into existence.

Let me now pass, concisely, to the consid-
eration of another kindred fact. We owe the
present wide-spread, beneficent—I had almost
said morally Omnipotent—system of Sabbath
School instruction, which is belting the world
with a zone of light and love, under God, to a
man who was constrained by an urgent, acci-
dental, (as we say) scene of moral wretched-
ness, to seek a REMEDY. The simple remedy
was a Sunday School, for a few profane and
brawling children. What results! Once
more—it is not long since the most sanguine
minds despaired of any remedial means for
the wasting evil—Intemperance. Behold! it
has led the world to its own remedy, equally
simple and effectual. Now observe another
feature in the reformation from these evils.
That reformation has in no instance been ac-
complished by an instantaneous stroke. It is
not the way of Providence. It cannot, there-
fore, be the way by which human means are
to operate. No sudden irruption of human
benevolence can achieve these moral triumphs.
No redemption itself burst upon the world in
this manner. The deliverance was *gradual*.
I should rather say it is gradual, for the work
is still going on, and the world is now looking
forward to grander results.

In perfect harmony, as I conceive, with
providential arrangements and achievements
like these, is the scheme of AFRICAN COL-
ONIZATION, which owes its conception and
prosecution to the existence of a mighty evil
in the bosom of our own country. The rea-
sons for action in some form were numerous
and urgent. The safety of the whites—the
ignorance and degradation of the free blacks

—the comfort of the slaves—State policy—
considerations of patriotism—the peace of the
country—the prospects of the African race
generally—the horrors of the slave trade—the
uncanceled obligations of the Christian com-
munity—all urged the formation of some plan,
which should at least open a view through the
vista of hope, if it did not conduct us into it.
At this juncture, the *American Colonization*
Society was formed, very properly, at the
central city of the Republic. If it had been form-
ed in the heart of the slaveholding States, it
might have been regarded with just suspicion,
as a device to perpetuate slavery. If it had
originated in the free States, it would have
been certainly considered and reprobated with
indignation, as a scheme for forcing a general
emancipation upon the South. In either event
jealousies would have been created and cher-
ished, equally painful to the whites, and inju-
rious to the blacks. There was one spot
where it was possible to make a great nation-
al effort, so neutral that suspicion would be
disarmed;—so public that all the acts of the
Society must necessarily be scrutinized by the
eyes of the nation looking to that focal point;
—so peculiar that patriotism would kindle to
its highest enthusiasm—in the city of WASH-
INGTON, and in the temple of liberty that
crowns its loftiest summit. (1)

To preclude all possibility of honest com-
plaint against the motives which actuated those
concerned in the general management of the
Society, there was scarcely a profession or
denomination in the land that did not partici-
pate in its early movements. There were
Episcopalians, Presbyterians, Catholics, Bap-
tists, Congregationalists, Methodists; slave-
holders and non-slaveholders; civil men, po-
litical men, and religious men; northern men
and southern men; men of great and humble
abilities. They declared their object in their
constitution. They did not meet to produce
another abortion in the form of an abolition
Society. They met to form a *Colonization*
Society. That was object enough. That was
a good object enough, and as great as good.
Like all human institutions, that have blessed
or cursed mankind, it was doubtless advocated
with different views and expectations.

John Randolph, in 1816, thought it would
secure slave property. He therefore befriended
it. He is now its enemy. Henry Clay
thought it would, in its ultimate results, civil-
ize Africa and emancipate our own country.
Mr. Clay adheres to it: So did Caldwell, Fin-
ley, Mills, and Ashmun, who are united with
the honored dead. Mr. Archer seems to look
at it only as an instrument of keeping the
slaves in the path of obedience, industry and
fruitfulness. Mr. Everett regards it as a vast
engine for the demolition of tyranny and bar-
barism in Africa, while in common with the
great majority of its friends both at the North
and South, he considers it as gradually under-
mining the entrenchments of slavery in the
country.

You also have your views. You see rea-
sons sufficient to induce you to continue the
firm friend of the Society, though you may not
regard the plan as a perfect one—its imper-
fection necessarily arising out of the peculiar
relations of the North and South—and there-
fore as perfect as the nature of the case ad-
mits.

The plan, however, has succeeded. In ten
years from the commencement of operations,
Providence having directed to the most suit-
able of all places in Africa, a colony is firmly
established. It has overcome incipient diffi-
culties, as of sickness, destitution, want of
system, &c. It contains *three thousand* in-
habitants, one thousand of whom are emanci-
pated slaves. A government of liberty and
law is formed. The freedom of the press,
trial by jury, the right of suffrage, and all that
appertains to a government founded on equal
rights and popular representation, are abun-
dantly enjoyed. The native tribes in the vi-
cinity are tendering their allegiance to the
Colony, and receiving in return its protection.
Schools have been established for all the chil-
dren in the Colony. Churches are erected.
Agriculture and Commerce are thriving. (2)
Additional territory, without limit, may be pur-
chased from the willing tribes and rightful
owners. A vast region, like that of the Valley
of the Mississippi, fertile and beautiful, unfolds
its treasures to the intelligent settlers. Thou-
sands are now seeking a passage to that land.
From the success of this experiment, a high
moral advantage is derived to the colored
people in this country.

In the midst of all these successful endea-
vors, there appears a young man within the
last two years, of the name of Garrison, whose
pen is so venomous, that the laws enacted for
the peace of the community and the protection
of private character, have in one instance ac-
tually confined him in jail, as they would a
Lunatic. This man, who according to his own
account (3) has only since 1830 turned against
the Colonization cause, in favor of which he
delivered his sentiments in public twelve years
after the Society was formed; this man, who
is considered such a disturber of the tranqui-
lity of Southern Society, that \$10,000 reward
have been offered me for his person, and the
most touching appeals as well as official de-
mands made to us in this region, that he should

BOSTON.

SATURDAY, MAY 4, 1833.

JOSHUA N. DANFORTH.

The high esteem which we entertain for the noble profession, must be our apology for the use of this man's name, in the title of 'Reverend.' If he has not, as the hypocritical priest described by Polakoff, 'stolen the livery of the court of heaven,' he has, at least, been the devil in the land; and we venture to say, that he never will be imprisoned by his slave driving employers, for disturbing them in their sins. He only opposes slavery 'in the abstract,' and of this slaveholders will never complain, so long as he continues zealous in promoting their plan to 'prop up' slavery in the United States.

Mr. Danforth's allusion to the rewards which have been offered by southern kidnappers for the apprehension of Mr. Garrison, is enough to cause the blood of any man, possessed of the least particle of honor or magnanimity, to boil in his veins. Who would have thought it possible, that a professed minister of the gospel—a son of New-England—could allude to such knavery with approbation, or even without the most strong expressions of indignation and horror? And yet Mr. Danforth has the impudence to say, with apparent approbation of the diabolical plot, that he has been offered a reward of \$10,000 for Mr. Garrison's person! Why, we ask, in the name of all that is honorable and christian-like, has he not apprised Mr. Garrison of his danger, and exposed the daring villainy of those who are endeavoring to destroy his life? Is it because he is afraid, that such a proof of his honesty would exasperate his slave-holding employers, and be the cause of his removal from the station which he occupies?

The statement of Mr. Danforth, that the Agents of the Anti-Slavery Society have 'traversed the country,' 'thrusting themselves, though unlicensed, into pulpits, when they could;' and 'sometimes deceiving the clergy as to their real intentions,' we pronounce a base falsehood, worthy of being uttered only by a man who can listen coolly to a proposition for kidnapping a free citizen. We call upon Mr. Danforth to substantiate his charges by referring to particular instances; and if he fails to furnish proof, we would advise him to commit to memory without delay, the ninth commandment, which is, 'Thou shalt not bear false witness against thy neighbor.'

It is unnecessary to trace Mr. Danforth through all his sophistry and misrepresentations. We have said enough to show the perfect justice of the remarks with which we introduced this article. There is one of his statements, however—or rather one of his insinuations—which requires a reply. He intimates that Mr. Garrison was 'removed' from the office of Corresponding Secretary of the New-England Anti-Slavery Society, 'to make way for a gentleman of a cooler head.' The truth is, Mr. Garrison resigned, and his resignation was a subject of deep regret with every member of the Society.

Were it not for our regard for the welfare of Africa, and our desire that the Colony may be filled with better men, we should think it would be an excellent plan to ship Mr. Danforth to Liberia, where he can enjoy the blessings of that earthly paradise, as a reward for his faithfulness to the interest of the slave drivers in slandering the Abolitionists.

KIDNAPPING IN MASSACHUSETTS.

Brig Nautilus, Capt. Foster, sailed some time since from Surinam, to some port in Massachusetts. After she had been out one day, the crew discovered a colored man on board, who had secreted himself before the sailing of the vessel. After the vessel arrived in Massachusetts, the owners had him seized, and confined in the work-house in Gloucester. They had him thrown into irons, but whether he was so kept in the work-house, we cannot say. The object of the owners was, to reduce him again to slavery, and carry him back to Surinam.

The colored man succeeded in escaping from the work-house, and sailed on a voyage to Baltimore. Upon his return to Salem, he was inveigled into shipping in a vessel on a voyage, as he was told, to the West Indies; but he was decoyed to Gloucester, where he was again thrown into confinement, we believe this time in a jail, in irons, to be kept till he could be sent back to Surinam. He, however, succeeded in making his escape a second time, and arrived in Salem with his irons on, and we hope and believe, is now at large.

The owners of the Nautilus, we are informed, are named ORADIAN WOODBURY and WILLIAM STEVENS. The keeper of the almshouse is named Stacy. We have reason to believe that he was not aware of the true character of the transaction in which he assisted.

In order to make the public more fully sensible of the enormity of the crime perpetrated by the owners of the Nautilus, we shall briefly notice the laws for preventing such offences.

The colored man when he arrived in Massachusetts became as free as any man in the State, and came at once under the protection of the laws of the State and of the United States. To kidnap him was not only as great a moral offence, but as great a crime in the eye of the law, as to kidnap any other person

in Massachusetts, black or white. What are the remedies which the law gives in cases of this kind?

In the first place, every person concerned in kidnapping or confining him either time, can be compelled to give bonds to keep the peace.

Secondly. He has a right of action for an assault, battery and false imprisonment, against all persons who ordered or assisted in kidnapping him either time. To prevent such atrocious outrages in future, a jury would probably give exemplary damages, should suits be brought.

Thirdly. Should the colored man be unlawfully carried out of Massachusetts, or imprisoned in a secret place, in the State, any other person may maintain an action for damages in his name, against the perpetrators of the injury.

Fourthly. Every person who may be concerned in carrying this colored man out of the State, against his will, is liable to be punished by a fine not exceeding five hundred pounds, and by imprisonment and hard labor, for a term, we believe, not exceeding seven years.

Fifthly. Every person being of the crew or ship's company, of any vessel owned wholly or in part by any citizen of the United States, who should forcibly confine or detain this colored man, if he be a negro or mulatto, on board the vessel, with intent to make him a slave, is, by the laws of the United States adjudged a pirate, and on conviction would be liable to be capitally punished.

We hereby give notice to all persons who were concerned in kidnapping this colored man, that if he should be conveyed out of the State by force, no means allowed by the law will be spared to bring the offenders to justice.

THE ANNUAL CONVENTION.

We invite the attention of our colored friends to the circular in this paper, signed by the Corresponding Secretary of the Convention Board. The time for the Annual Meeting of the Convention is drawing near; and as its proceedings will have an important bearing upon the welfare of the colored people, it is desirable that there should be a full representation from all parts of the country. Meetings should be called immediately for the appointment of delegates, and the transaction of all necessary business.

LETTER FROM REV. MR. WRIGHT.

We cheerfully publish the following communication from the Rev. Chester Wright, in explanation of his notice 'To Colored Youth.' We have no doubt of the purity of his motives, or of his desire to promote the welfare of the colored people; but we see no occasion to retract our former remarks. While he continues to patronize the Colonization Society, the colored people will not place themselves under his care. The principles of that Society are so abhorrent to them, and its operations so oppressive, that they cannot avoid feeling, that every man who lends it his support, does them an injury which can only be repaired by an abandonment of the institution, and an open opposition to its doctrines and purposes.

MONTPELIER, April 17, 1833.

MR. EDITOR.—In reply to your note prefixed to my invitation to young men of color, (for the copying of which I tender you my thanks,) permit me kindly to remark, that it is no part of the object of that invitation to direct the attention of the colored people, or any of their friends, from the Manual Labor School proposed by the New-England Anti-Slavery Society.

The truth is, my invitation was written before I knew that such a School was contemplated; and when the intention to establish that school was announced, I hesitated for a time on the subject of publishing what I had written; fearing it might be regarded in the light in which you seem to consider it. Intent on the improvement of the colored race of men in our country, and grieved at the wrongs they endure, I rejoice in every movement that promises the melioration of their condition. Success to the Manual Labor School, about to be established in Rhode Island. The invitation I have given to the colored youth, desirous of an education, to report their desire to me, is not intended to announce a design to open a school myself for their instruction. The first object of it is, simply, to ascertain whether any considerable number of such youth are desirous of an education, and willing to devote their time to that object. Should any considerable number report themselves, they and the public may consider me pledged to do what I can do to provide instruction, if not otherwise provided, sufficient to give them the education they desire. Whether this shall be done by private instructors, scattered over the country, who may be willing to take one or more into their families, or by the establishment of public schools, will be a subject of future consideration. Those who may give notice of their desire for an education agreeably to my proposal, will not be considered as giving any pledge or manifest any desire to be under my instruction, or under any instruction provided by my Agency. But they will aid the important design which you, Mr. Editor, and which I have in view, the literary, moral and social improvement of the condition of their race, by enabling us to say to a benevolent community, 'There are so many young men of color within the limits of New-England and the State of New-York, who say they desire an education, and are willing to devote from 4 to 6 years to this object, either at a public School or with a private instructor, and to labor four hours in each day for their support.' With this information furnished at the outset, we will go forth and make our appeal to the friends of the African race, to aid us by their counsels, their liberality and their prayers;

and I am confident the means will be speedily furnished for educating every one of these young men. If the Manual Labor School proposed by the New-England Anti-Slavery Society, can do the whole, let them do it. I will rejoice in all the good they accomplish, and gladly resign to them all the benefit of the information I am now soliciting; nor will I cease to pray that the dews of heaven may daily descend on their rising Seminary. I only add, 'Let there be no strife, I pray thee, between me and thee, for we be brethren.'

C. WRIGHT.

A GOOD OMEN.

We perceive by the Methodist Protestant, that at the late meeting of the Massachusetts Annual Conference of the Methodist Protestant Church, at Lowell, Mr. Henry Carrol of this city, a worthy colored man, was admitted as a 'lay delegate.' This example encourages the hope, that the time will come when the colored people will be treated according to the requirements of the law of love, and be allowed to participate in all the blessings of christian fellowship. In view of this fact, how despicable appears the conduct of that 'clerical wolf,' who recently belched forth his slanders against Mr. Garrison in the Methodist (Ep.) Quarterly Review, and who declared, on a certain occasion, that, 'if a colored man were admitted to an association to which he belonged, he would withdraw!' O how dearly the Colonizationists love the colored people!

AGENCY IN VERMONT.

We are authorized to announce, that Mr. ORSON S. MURRAY of Shoreham, Addison Co., Vermont, has been appointed an Agent of the New-England Anti-Slavery Society in that State. He is recommended to the people of Vermont, as a man eminently worthy of their highest confidence and esteem.

We owe an apology to our friends in Port-au-Prince, for the omission of Mr. Bowler's name in our list of agents. We assure them, that our confidence in him is undiminished, and that the omission was unintentional. The irregularity with which their papers have been transmitted is attributable to us.

Mr. Orsamus D. Canfield, of Copley, Medina Co., Ohio, is appointed our agent. He has authority to procure subscribers and receive payments for the Liberator and Abolitionist.

An ADDRESS will be delivered at the Rev. Mr. Reid's meeting house, in Reading, on SUNDAY EVENING, the 12th of May next, at 7 o'clock, by Mr. AMASA WALKER, of Boston, at the request of the Anti-Slavery Society of the former place.

MR. GARRISON'S DEPARTURE.

In a letter dated New-York, May 1, Mr. Garrison says, 'In a few minutes I sail from this port in the packet ship Hibernia for Liverpool.' It is probable, therefore, that he is now on his way to England. Many thousand hearts will respond to the prayer, 'The Lord preserve him.'

FOREIGN AND DOMESTIC ITEMS.

DESTRUCTIVE CONFLAGRATION. At 14 before 8 last evening, while the company were assembled for the St. Louis Musical of the Messrs. HERRMAN, at the British American Hotel, the alarm of fire in that noble edifice roused the numerous inmates from their respective occupations, and almost before the alarm had reached the streets, this splendid Hotel exhibited one mass of fire, extending its sway from one floor to another, producing a scene of awful grandeur and desolation, scarcely paralleled in the history of Montreal.

About thirty ladies and gentlemen had assembled in the large ball room to attend the Concert—the boards and other inmates were engaged at tea, when the blaze of a lamp, suspended on the branch of one of the evergreens, which formed the decoration of the passage at the Bachelor's ball, and which have remained undisturbed since that period, communicated with the whole range of trees, and produced one instantaneous conflagration, and soon raged with the most destructive and irresistible fury through the entire building, leaving the inmates to secure their flight by ladders and through windows, possessed only of the clothes they wore, without even a moment's opportunity to secure any of their baggage or property. With difficulty the concert room was cleared by taking the company down by ladders placed to the front windows, the flames rushing into the room from the burning evergreens in the passage, and prohibiting all egress by that channel. The scene of confusion that ensued baffles all human description, and all attempts to secure property proved hopeless. Some articles of furniture were removed at the only favorable moment, but we regret to say that many of the boarders lost all they possessed.

All attempts to extinguish the fire in the British American Hotel having become unsuccessful, the whole building became in forty minutes a heap of ruins. The loss of property on this occasion cannot be conjectured; in a small compass, it exceeded any moderate calculation.

The amount of insurance on the building, and the furniture to the same, belonging to Mr. Molson, was £3,800, equally divided between the Phenix and Atlantic offices.

FREE. On Thursday morning last, the City Hotel in New-York, the property of Mr. Astor, who purchased it a few years since for the sum of \$120,000, was discovered to be on fire. It was crowded with guests at the time. By great effort, the three lower stories were preserved, but the upper, together with the roof, was entirely destroyed. During the fire two persons, whose retreat by the staircase was cut off, succeeded in reaching the roof, from which there were no means of descending. When they were perceived, they were relieved from this dangerous situation by throwing a rope over the eaves from one of the windows of the upper story, which they secured and let themselves down, until they were drawn in at the lower window. The loss is estimated at about \$10,000.

SPENDID BENEVOLENCE. Our townsman, the Hon. Thomas H. Perkins, has presented to the Trustees of the New-England Institution for the education of the Blind, the elegant brick edifice in Pearl-street, in which he now resides, as a permanent Asylum for the Blind. The estate is valued at \$30,000. The donation is made on the wise condition that a fund of \$50,000 be raised for the support of the Institution before the end of May next.

EXCHANGE OF VISITS. It has been confidently stated that next summer Mr. Clay intends to visit Boston, and that Mr. Webster will make an excursion to the Western States.

The Colonization Society announce that they intend to send two expeditions with emigrants to Liberia annually from New-Orleans; viz. in May and November. A vessel is to sail from Virginia in May next.

GREAT FIRE IN NEW-YORK.

The steamboat mail of Thursday brought the intelligence of a most distressing fire in the city of New-York. We have room only for a few particulars, which we gather from the Commercial Advertiser.

About 11 o'clock last night, the alarm was given, and it was soon ascertained that the extensive stable of Messrs Kipp and Brown, proprietors of the Greenwich stages, were on fire; and the work of destruction did not cease until all the buildings on the four blocks or squares, were nearly destroyed—destroying, it is computed, from one hundred and thirty to one hundred and fifty houses, and driving into the street from three hundred and fifty to four hundred families. Such scenes of distress were never before witnessed by the thousands of persons who were the lookers on on this dreadful calamity. Through the dense cloud of smoke and burning embers, children were to be seen running to and fro, crying for their parents, and parents in despair shrieking the names of their children.

The stables where the fire originated were situated on the corner of Hudson and Bank streets. The wind blowing a gale from the eastward at the time, and so rapid was the progress of the devouring element, that in five minutes from its commencement the stables were in one sheet of flame, and in twenty minutes the block of buildings bounded by Hudson, Bank, Greenwich and Hammond streets, were burnt to the ground. It speedily communicated to the adjoining block, taking a westerly direction, which, very soon after, shared the same fate. The flames soon crossed to the westerly side of Hammond street, and shortly after the entire row fronting on Perry street and extending all the way to Washington street, comprising altogether four squares, was in a blaze.

The loss of property has been hastily estimated at from two hundred to two hundred and fifty thousand dollars; it is feared that comparatively but a small portion is insured. The fire is generally believed to have been the work of a female incendiary.

List of Letters received at the office of the Liberator, since our last paper was issued.

Joshua Coffin, N. Bridgewater, Mass.; F. A. Hinton, Philadelphia, Pa.; Orson S. Murray, Shoreham, Vt.; W. B. Bowler, Port-au-Prince; Orsamus D. Canfield, Copley, Ohio; J. Hogarth, Port-au-Prince; J. G. Dow, Pittsfield, N. H.; Joseph Sharpless, Philadelphia, Pa.; Rev. Henry Jones, Haverhill, N. H.; P. A. Bell, New-York City; Charles Sprague, East Stoughton, Mass.; Charles L. Remond, Salem, Mass.

CIRCULAR.

CONVENTIONAL BOARD, Philadelphia, April, 1833.

FELLOW CITIZENS:—

In conformity with a resolution of the Conventional Board to me directed, I hereby give notice that the next Annual Convention of the Free People of Color, will assemble in the City of Philadelphia, on the First Monday of June next ensuing, at ten o'clock, A. M.

And for the information of all concerned, the following extract from the Regulations of the Convention is published, viz:—

'That each Society in the United States, organized by the recommendation of the Convention, be, and are hereby authorized, to send delegates, not exceeding five in number, to represent them in the Convention, to be held as aforesaid. And that, in places where it is not practicable to form Societies at present, the people shall have the same privilege, provided that they contribute to the furthering of the objects of the Convention.'

And the Board would earnestly, but respectfully, request of their brethren throughout the Union, to form Societies in every city, town or village, wherever it may be practicable, and send their full complement of delegates to the ensuing Convention, in June.

The attention or attendance of the philanthropists of any nation, will be highly acceptable, and duly appreciated.

Respectfully,
JUNIUS C. MOREL,
Corresponding Secretary.

DIED.—In this city, on Sunday last, very suddenly, Mr. Edward Cummings, aged 25. On Monday, April 29, William Elston, of the city of New-York, aged about 20 years.

NOTICE.

THERE will be a public meeting held at the School House in Belnap-street, on Sunday afternoon, immediately after Divine service, for very important business, that must be transacted previous to Monday.

By the request of several gentlemen.

JOHN B. PERO,
NOS. 2 & 3,

(Rear of Dock Square, near the City Tavern)

HAS on hand the following articles, which he offers to sell (wholesale or retail) as cheap as can be bought elsewhere, viz:—

Double distilled Lavender, Elliot's Silver Steel do.,
Extra Cologne, Scissors & Curling Tongues,
Florida Water, English Dressing Combs,
Honey Water, Pocket do.,
Bear's Oil, Fine Ivory do.,
Antique do., Emerson's Razor Stroops,
Cocoa Nut do., Foreman's do. do.,
Ward's Vegetable do., Rutter's do. do.,
Milk of Roses, Calfskin Pocket Books &
Olio of Rose, Wallets,
Powder Puffs, Stocks, Cravats & Stiff-
Superior French Hair, ners,
Powder, Gloves and Suspenders,
Pomatum, Linen Collars & Bosoms,
Hair Brushes, Superior Dutch Hoses,
Shaving do., Warren's Blacking,
Clothes do., Day and Martin's do.,
Shoe do., Bell's Paste do.,
Tooth do., Silver Pencil Cases,
Shaving Boxes, Toile Powder,
Snuff do., Magnifying Glasses,
Wade and Butcher's Razors, Top Pieces & Curls,
Rogers and Son do., Hair Pins, &c. &c.

April 27, 1833.

HOUSE LOTS FOR SALE.

FOUR House Lots, pleasantly situated in the City of Providence, R. I.; fronting northerly on Jail lane or Meeting-street—between Prospect and Hope streets. Two of them measuring sixty feet on said Meeting-street—one fifty-eight feet, and one fifty feet—extending back about ninety-eight feet.—Also a House Lot on Martin-street, in said Providence—fifty feet front by one hundred and thirty back—with a two story dwelling house thereon standing. Any or the whole of the above described property will be sold on favorable terms. GEORGE McCARTY.
Providence, April 20, 1833.

WANTED,

BY a Young Man who can offer good testimonials for honesty and ability, a situation to drive a Baker's cart, in this city. Enquire at the Liberator Office. April 20.

LITERARY.

[From the Abolitionist.]
A NEW BALLAD.

'Till tell you a story, a story so merry,
Concerning the people of Canterbury; †
About their town meeting and speechifying,
To send all the blacks from the country flying.

It was said that a lady had dared to invite
Colored girls to her school, that she'd teach them to
write,
And, to the disgrace of the town and the nation,
Intended to give them a good education.

When this news reached the ears of the clerk of the
town,
He lengthened his visage, and cast his eyes down,
Then swore by the shade of Jack Cade, no such school
The village should darken while he had the rule.

So the townsmen are summoned. In haste they appear
In their hall, all aghast, and all trembling with fear.
An orator rises, 'A vote let me read,
To declare to the universe some of our creed.'

'Resolved, in this land to blacks souls are not given,
That from Africa alone is the black road to heaven,
And that we will resist teaching any such creatures,
As rudely assailing a great law of nature's.'

'Can any one think,' he cries, 'nature intended
By teaching, these black souls should ever be mended,
Be fitted to meet with us whites, in debate,
And aid us in making the laws for our State?

Can Connecticut men e'er become such vile asses
As submit to this mixture of milk and molasses?
Oh! save us, kind heaven, from these foul disgraces,
And bless our descendants with unmixed white faces!'

When this manly resolve this bold speech had sustained
Long and loud were the plaudits the orator gained.
Next springs up the clerk, but how vain is all verse,
His wisdom, his fancy, his wit to rehearse.

'I rise, fellow citizens, sad and dismayed,
Our good town is ruined, our rights are betrayed!
If this school be established among us, what then?
Black females are ladies, and negroes are men.

We must meet them at dinners, at parties, at prayers,
Our houses and lands too would soon become theirs.
What right have these woolly heads hither to come,
Let them go back to Africa—there is their home.

In vain did our forefathers cross the rough sea,
And leave us this land as the home of the free;
In vain did our ancestors bleed, in vain toil,
If we suffer these negroes to share in the soil.

Let us swear then together we never will yield
To the negro a house, or a school, or a field;
But while Quinebaug flows through our town, it shall
never
Reflect a black face from its bosom forever.'

He ceased, and the townsmen, with eager acclaim,
Accept the resolve, which saves them from the shame,
The calamity dire, the unending disgrace,
Of treating like brethren the African race.

Oh! patriot sages of Quinebaug river,
Your wisdom shall brighten the world forever,
And humanity, weeping o'er error and crime,
Shall be cheered by your vote to the last hour of time.

* For a prose account of the transactions related in
this ballad, see the Abolitionist for April, p. 61.
† These two lines are borrowed from an old ballad
with the alteration of a single word.

THE FORSAKEN TO HER FATHER.

BY THOMAS HAYNES BAYLEY.

Oh, name him not, unless it be
In terms I shall not blush to hear;
Oh, name him not, though false to me,
Forget not he was once so dear.
Oh, think of former happy days,
When none could breathe a dearer name;
And if you can no longer praise,
Be silent, and forbear to blame!

He may be all that you have heard,
If proved, 't were folly to defend;
Yet pause ere you believe one word
Breathed 'gainst the honor of a friend.
How many seem in haste to tell
What friends can never wish to know!
I answer—once I knew him well,
And then, at least, it was not so.

You say, when all condemn him thus,
To praise him leads to disrepute;
But, had the world censured us,
Father! he would not have been mute!
He may be changed, and he may learn
To slander friends, as others do;
But, if we blame him, let us turn
Have learnt that hateful lesson too!

Desertion of myself, his worst,
His only crime perhaps may prove;
Shall he of all men be the first
Condemned for being false in love?
The world has never yet denied
Its favor to the falsest heart;
Its sanction rather seems to guide
The hand again to aim the dart!

You hate him, Father, for you know
That he was cruel to your child.
Alas! I strove to hide my woe,
And when you looked on me I smiled:
But on my faded cheek appears
An evidence of all I've felt;
I prayed for strength, but falling tears
Betrayed my weakness as I knelt.

Oh! hate him not, he must have seen
Some error that was never meant!
And love, you know, hath ever been
Proned to complain, and to resent!
Hate him not, Father! nor believe
Imputed crimes till they are proved;
And proof should rather make us grieve
For one who once was so beloved.

FINLAND SONG.

ADDRESSED BY A MOTHER TO HER CHILD.

Sweet bird of the meadow, oh, soft be thy rest!
Thy mother will wake thee at morn from thy nest;
She has made a soft nest, little red breast, for thee,
Of the leaves of the birch and the moss of the tree.
Then soothe thee, sweet bird of my bosom, once more!
'T is sleep, little infant, that stands at the door.
'Where is the sweet babe?' you may hear how he
cries,
'Where is the sweet babe in his cradle that lies,
In his cradle, soft swaddled in vestments of down?
'T is mine to watch o'er him till darkness be flown.'

'Jove fixed it certain, that whate'er day,
Makes man a slave, takes half his worth away.'

MISCELLANEOUS.

AN ADDRESS.

Delivered in the African Masonic Hall, in
Boston, Feb. 27, 1833.

BY MRS MARIA W. STEWART.

(Concluded.)

I would implore our men, and especially
our rising youth, to flee from the gambling
board and the dance hall; for we are poor,
and have no money to throw away. I do not
consider dancing as criminal in itself, but it is
astonishing to me that our young men are so
blind to their own interest and the future wel-
fare of their children, as to spend their hard
earnings for this frivolous amusement; for it
has been carried on among us to such an un-
becoming extent that it has become absolute-
ly disgusting. 'Faithful are the wounds of a
friend, but the kisses of an enemy are deceit-
ful.' Had those men amongst us, who have
had an opportunity, turned their attention as
assiduously to mental and moral improvement
as they have to gambling and dancing, I might
have remained quietly at home, and they stood
contending in my place. These polite accom-
plishments will never enrol your names on the
bright annals of fame, who admire the belle
void of intellectual knowledge, or applaud the
dandy that talks largely on politics, without
striving to assist his fellow in the revolution,
when the nerves and muscles of every other
man forced him into the field of action. You
have a right to rejoice, and to let your hearts
cheer you in the days of your youth; yet re-
member that for all these things God will
bring you into judgment. Then, O ye sons of
Africa, turn your mind from these perishable
objects, and contend for the cause of God and
the rights of man. Form yourselves into tem-
perance societies. There are temperate men
amongst you; then why will you any longer
neglect to strive, by your example, to suppress
vice in all its abhorrent forms? You have been
told repeatedly of the glorious results arising
from temperance, and can you bear to see the
whites arising in honor and respectability,
without endeavoring to grasp after that honor
and respectability also?

But I forbear. Let our money, instead of
being thrown away as heretofore, be appro-
priated for schools and seminaries of learning
for our children and youth. We ought to fol-
low the example of the whites in this respect.
Nothing would raise our respectability, add
to our peace and happiness and reflect so
much honor upon us, as to be ourselves the
promoters of temperance, and the supporters,
as far as we are able, of useful and scientific
knowledge. The rays of light and knowledge
have been hid from our view; we have been
taught to consider ourselves as scarce superi-
or to the brute creation; and have per-
formed the most laborious part of American
drudgery. Had we as a people received
one half the early advantages the whites have
received, I would defy the government of
these United States to deprive us any longer
of our rights.

I am informed that the agent of the Colo-
nization Society has recently formed an asso-
ciation of young men, for the purpose of in-
fluencing those of us to go to Liberia who may
feel disposed. The colonizationists are blind
to their own interest, for should the nations of
the earth make war with America, they would
find their forces much weakened by our ab-
sence; or should we remain here, can our
'brave soldiers' and 'fellow citizens,' as they
were termed in time of calamity, condescend
to defend the rights of the whites, and be
again deprived of their own, or sent to Libe-
ria in return? O, if the colonizationists are
real friends to Africa, let them expend the
money which they collect in erecting a col-
lege to educate her injured sons in this land
of gospel light and liberty; for it would be
most thankfully received on our part, and con-
vince us of the truth of their professions, and
save time, expense and anxiety. Let them
place before us noble objects, worthy of pur-
suit, and see if we prove ourselves to be those
unambitious negroes they term us. But ah!
methinks their hearts are so frozen towards
us, they had rather their money should be
sunk in the ocean than to administer it to our
relief; and I fear, if they dared, like Pharaoh
king of Egypt, they would order every male
child amongst us to be drowned. But the most
high God is still able to subdue the
lofty pride of these white Americans, as He
was the heart of that ancient rebel. They say
though we are looked upon as things, yet we
sprang from a scientific people. Had our men
the requisite force and energy, they would
soon convince them by their efforts both in
public and private, that they were men, or
things in the shape of men. Well may the
colonizationists laugh us to scorn for our neg-
ligence; well may they cry, 'Shame to the
sons of Africa.' As the burden of the Israel-
ites was too great for Moses to bear, so also
is our burden too great for our noble advocate
to bear. You must feel interested, my breth-
ren, in what he undertakes, and hold up his
hands by your good works, or in spite of him-
self his soul will become discouraged, and his
heart will die within him; for he has, as it
were, the strong bulls of Bashan to contend
with.

It is of no use for us to wait any longer for
a generation of well educated men to arise.
We have slumbered and slept too long al-
ready; the day is far spent; the night of death
approaches; and you have sound sense and
good judgment sufficient to begin with, if you
feel disposed to make a right use of it. Let
every man of color throughout the United
States, who possesses the spirit and principles
of a man, sign a petition to Congress to abol-
ish slavery in the District of Columbia, and
grant you the rights and privileges of common
free citizens; for if you had had faith as a
grain of mustard seed, long before this the
mountains of prejudice might have been re-
moved. We are all sensible that the Anti-
Slavery Society has taken hold of the arm of
our whole population, in order to raise them
out of the mire. Now all we have to do is,
by a spirit of virtuous ambition to strive to
raise ourselves; and I am happy to have it in
my power thus publicly to say that the col-
ored inhabitants of this city, in some respects,
are beginning to improve. Had the free peo-
ple of color in these United States nobly and
boldly contended for their rights, and showed

a natural genius and talent, although not so
brilliant as some; had they held up, encour-
aged and patronized each other; nothing
could have hindered us from being a thriving
and flourishing people. There has been a
fault amongst us. The reason why our distin-
guished men have not made themselves more
influential is, because they fear that the strong
current of opposition through which they must
pass, would cause their downfall and prove
their overthrow. And what gives rise to this
opposition? Envy. And what has it amount-
ed to? Nothing. And who are the cause of
it? Our whitened sepulchres, who want to be
great, and don't know how; who love to be
called men 'Rabbi, Rabbi,' who put on false
sanctity, and humble themselves to their
brethren, for the sake of acquiring the highest
place in the synagogue, and the uppermost
seats at the feast. You, dearly beloved, who
are the genuine followers of our Lord Jesus
Christ, the salt of the earth and the light of
the world, are not so culpable. As I told you,
in the very first of my writing, I tell you
again, I am but as one drop in the bucket—as
one particle of the small dust of the earth. God
will surely raise up some amongst us who will
plead the cause of virtue, and the pure prin-
ciples of morality, more eloquently than I am
able to do.

It appears to me that America has become
like the great city of Babylon, for she has
boasted in her heart, 'I sit a queen, and am
no widow, and shall see no sorrow.' She is
indeed a seller of slaves and the souls of men;
she has made the Africans drunk with the
wine of her fornication; she has put them
completely beneath her feet, and she means
to keep them there; her right hand supports
the reins of government, and her left hand the
wheel of power, and she is determined not to
let go her grasp. But many powerful sons and
daughters of Africa will shortly arise, who
will put down vice and immorality amongst
us, and declare by Him that sitteth upon the
throne, that they will have their rights; and if
refused, I am afraid they will spread horror
and devastation around. I believe that the
oppression of injured Africa has come up be-
fore the majesty of Heaven; and when our
cries shall have reached the ears of the Most
High, it will be a tremendous day for the peo-
ple of this land; for strong is the arm of the
Lord God Almighty.

Life has almost lost its charms for me;
death has lost its sting and the grave its ter-
rors; and at times I have a strong desire to
depart and dwell with Christ, which is far bet-
ter. Let me entreat my white brethren to
awake and save our sons from dissipation, and
our daughters from ruin. Lend the hand of
assistance to feeble merit, and plead the
cause of virtue amongst our sable race; so
shall our curses upon you be turned into
blessings; and though you should endeavor
to drive us from these shores, still we will
cling to you the more firmly; nor will we at-
tempt to rise above you; we will presume to
be called your equals only.

The unfriendly whites first drove the native
American from his much loved home. Then
they stole our mothers from their peaceful and
quiet dwellings, and brought them hither and
made bond men and bond women of them and
their little ones: they have obliged our breth-
ren to labor, kept them in utter ignorance,
nourished them in vice and raised them in
degradation; and now that we have enriched
their soil, and filled their coffers, they say that
we are not capable of becoming like white
men, and that we never can rise to respecta-
bility in this country. They would drive us
to a strange land. But before I go, the bayo-
net shall pierce me through. African rights
and liberty is a subject that ought to fire the
breast of every free man of color in these United
States, and excite in his bosom a lively,
deep, decided and heartfelt interest.

GAMING.

The passion for gaming, with some persons,
seems incurable. When it once gains posses-
sion of the heart, it is not easily to be dislodg-
ed. It breeds an excitement to which every
thing else is spiritless. The most remarkable
instance of melancholy infatuation and devo-
tion to this vice that we have ever heard of,
was that of Oliver G. Kane of New York, Sec-
retary of the National Insurance Company.
Kane was a young man from Albany, of high-
ly respectable connexions, and amiable, un-
assuming demeanor. The wealth and influence
of his friends procured his appointment as Sec-
retary of the National Insurance Company,
with a salary fully adequate to the supply of
every comfort. He was married to a young
lady of handsome property and moved in the
first circle of fashionable society. A rumor
reached the ears of his friends that he was pas-
sionately addicted to gaming, and becoming
alarmed for his situation, they entered upon a
course of the most earnest remonstrance with
him, to rescue him from his danger. He prom-
ised reformation, and all apprehension for a
time was quieted. But his thirst for the car-
d table could not long be restrained. He renew-
ed his visits, squandered his own fortune, and
then commenced a system of depredation from
the funds of the company, which he continued
until he had robbed them of one hundred and
eighty thousand dollars, the whole of which im-
mense amount fell into the hands of four or
five individuals.

Seeing that his detection was inevitable, he
resolved upon flight, made a sweeping draft
upon the funds of the Company, and arranged
his plans to take passage to some port of Eu-
rope, under an assumed name. The vessel
did not sail on the day appointed—and that
night, not knowing what to do with himself, he
again sought the fatal table to banish the un-
easy reflections that forced themselves on his
mind. He never made another visit: he lost
every dollar that he had provided for his es-
cape. In the morning, he called upon the re-
moriless black-hearted wretches who had
stripped him of every shilling, disclosed his situ-
ation and implored them to furnish him with
sufficient means to fly.—They coldly told him
they were sorry, but that they would render
him no assistance. In the agony of despair,
he proceeded to Niblo's Coffee House, called
for a chamber, went up stairs, and blew his
brains out.

The gamblers who shared his spoils, were
overwhelmed with consternation at his death,
and fled in various directions through fear of

apprehension. One of them was arrested in
Philadelphia, but was afterwards set at liberty,
for the want of evidence to connect him with
the vile transactions.

Such was the end of Oliver G. Kane. The
passion for gaming had infused itself into his
moral frame and operated like a slow poison.
He went from step to step in the career of
vice, following the impulses of a depraved pro-
pensity, until he saw no hope of escaping de-
fection, and then plunged into the dark abyss
of eternity, with the flagrant offence of rob-
bery aggravated by the addition of self-mur-
der.—Boston Atlas.

Beauties of the License Laws.—We recom-
mend those who wish to see an illustration of
the practical value of our license laws to walk
down into Broad street some Sunday after-
noon, and count, if they can, the number of
cellars and shops whose open doors exhibit
within the array of bottles and glasses, and
around which the red-faced and fetid tipplers
are congregated to worship the divinity of the
distillers, the wholesale rum-sellers and the
retailers of 'distilled damnation.' And if they
are not satisfied with that, let them call the
next morning at the police Court, and behold
the fruits of the yesterday's intoxication, in
the crowd of tattered, and bruised, and dis-
gusting looking objects therein collected to re-
ceive the penalties of violated law. We most
heartily recommend our license-giving Mayor
and Aldermen to walk the rounds we mention
and see how correctly they judge of what the
public good requires. Without their patronage
the court would sit for almost nothing.

'Going the Whole' Rat.—A few evenings
since (says the Ohio Atlas) a young man by
the name of Philo Matson, actually swallowed
a living rat about four inches in length, in-
cluding the tail, on a trifling wager of fifty cents!
When fairly stowed inside Matson remarked,
that his ratship was 'dodging about in his em-
pty stomach,' and instantly gulped down two
quarts of cider to set him afloat. The deluged
Jonah kept floundering like another 'arch
fiend in chaos,' till a huge tobacco quid rolling
into 'the middle,' proved an ugly 'deadfall' to
the 'rat in the gentleman's kitchen.' Matson
suffered no further inconvenience from this
marvellous rat extermination. The above is
no hoax, but is susceptible of proof that
would satisfy the most incredulous.

William Worsley recently died in Liver-
pool, leaving a fortune of \$75,000, which falls
to his only surviving sister, who has been an
inmate of the Manchester work-house for many
years! This is indeed a reverse of fortune.

MORAL.

THE STRANGER.

It was one of those bleak, chilling nights,
which are so frequent in the month of March,
I was sitting by a comfortable grate, and to
some thoughtless misses was speaking of their
favorite lot, and the cold, unfeeling scorn
many were at that moment enduring in our city.
A servant in haste entered, saying,—Will you
let a poor woman come in and stay over night?
She is a stranger in the city, and has no money.
'A stranger in the city and no money,' my heart
replied, how many of this description, and I
cannot entertain them all. 'Be careful to en-
tertain strangers,' was the next injunction, and
I said, tell her come in. She modestly en-
tering, thanking me for my condescension, adding,
I am sorry to trouble you, but I am chilled
with cold, and in a few words can tell you my
story. She did so, and while her full heart
seemed bursting, and she wiped the tear from
her care-worn cheek, I saw the young misses
made an application and felt the words I had
been saying were strikingly verified.

The good woman continued. 'I am from
Scotland. A few months ago my husband,
myself and eight children passed this city for
Philadelphia. We had an only daughter of
eighteen, who for kindness of heart and good-
ness of countenance, could not be exceeded
through all the highlands. She came with
us, but when she reached Philadelphia, a sick-
ness of heart came over her; she was silent,
and we could not learn the cause of her grief.
She once intimated a wish to be in New-York,
and in a few days she was missing, and two
months have passed away, and we can get no
account of her whatever. Sleepless nights
have her father and I passed; and now have
I left my little ones, the youngest six weeks
old, and with a little money, by walking most
of the way and eating but little, have I reached
this city, hoping a gracious Providence
would give me the sight of her face once
more. Can you tell me where I shall inquire?'

Her tears flowed profusely while she in-
timated her fears that some seducer had betrayed
her away, and she might now be pining in
wretchedness and want. But in all this grief,
there was that chastened submission, that ac-
knowledgment of a kind Providence, that it
was wonderful to behold what grace can do in
affliction. I fear, said she, we have loved her
too much, and she is suffering for our sins. I
spoke all the comforting words my heart could
devise; but what were comforting words to a
heart stricken like this? I begged her to eat,
she could not, still fearing she would displease
her Heavenly Father by her grief. She re-
tired, but not to sleep. On the morning she
rose early to go out, and where, she asked,
shall I go? Shall I inquire at some haunt of
vice, and find her there? 'O! my lost, lost
child, would to God I had died for thee.' Thus
she mourned, refusing to eat. Her case was
made known—diligent search was made for
the daughter, but to no effect. A little sum
was made out to carry her home, and she left
the city, pouring the blessings of heaven upon
the heads of those who had remembered the
stranger, and took her in.

The object of narrating this fact, not mar-
vellous in itself, but so strikingly illustrative
was it of the truth of the text which so im-
pressed me, to let her in, that I could not but
admire its beauty. From her I learned a les-
son which I hope never to forget. That pa-
tient endurance of suffering, that attachment
to her friend in heaven, and that tenderness of
grief I seldom saw exemplified in any before.
Yes, that stranger I then entertained was an
angel to me, and I would not forego the privi-
lege I then enjoyed, of speaking a kind word
to her heart, for all the splendor of the city.

Female Record.

SIROP LES HERBE.

THIS syrup is offered as a sovereign re-
medy for general debility, colds, coughs,
asthma, spitting of blood, all diseases of the
breast and lungs, and indeed every thing lead-
ing to consumption. To those who may be af-
flicted with any of these troubles, we offer
a trial is only necessary to convince them of
even the most incredulous of the highly valu-
able qualities of this powerful syrup; and it
may be taken in the most delicate state of
health, being purely a combination of herbs,
roots, plants, &c. &c.

The Proprietor of this Medicine does not
recommend it in the general style, by saying
it has made a thousand cures, or that she can
produce hundreds of certificates; but she can
say, from years of experience among her
friends, and in her own family, that it will
only relieve, but entirely remove these com-
plaints she has named above. The Proprietor
of the Sirop Les Herbe is also fully aware that
there are many spurious remedies offered every
day to the notice of the public, and that many
in their anxiety to obtain relief are, and have
been deceived by such impostures; and from
that circumstance might be inclined to re-
frain from trying it. To such she would only
say, try it—as she is fully satisfied that
wherever it has the advantage of a trial, its
virtues will be acknowledged and its credit
established, which is all she asks.

The SIROP LES HERBE is put up in
quart bottles, at \$1.50 each, and can be had
by addressing a letter, post paid, either to
LYDIA WHITE, at the FREE LABOR STORE,
No. 42, North Fourth street, four doors below
Arch street, or to the Proprietor, at her resi-
dence, No. 15, Spruce street, two doors below
Second street, north side.

E. MOORE, Philadelphia.

Also, to be had as above, THE BALM OF
LEBANON—a cure for Dysentery, summer
complaints, and Cholera Morbus. The
subscriber can confidently recommend this Balm
to those who may be afflicted with Dysentery
or Cholera Morbus, as it has met with the most
decided success, in all cases where it has
been administered, for either of the above
complaints;—and during the prevalence of
Epidemic Cholera in this city, it was given in
many instances to persons who were attacked
with the premonitory symptoms, and had the
effect of checking it at once. It is also particu-
larly recommended to heads of families, as a
safe and certain remedy for those diseases of
the bowels to which children are liable.

The Balm is neatly put up, and label-
led with directions for use, at \$1 per bottle,
or half bottle for 50 cents, and can be had
by addressing a letter, post paid, directed to
above.
E. MOORE, Philadelphia.
Dec. 1.

PRUDENCE CRANDALL.

Principal of the Canterbury, (Conn.) Female
Boarding School.

RETURNS her most sincere thanks to
those who have patronized her School,
and would give information that on the first
Monday of April next, her School will be
opened for the reception of young Ladies and
little Misses of color. The branches taught
are as follows:—Reading, Writing, Arithme-
tic, English Grammar, Geography, History,
Natural and Moral Philosophy, Chemistry,
Astronomy, Drawing and Painting, Music on
the Piano, together with the French language.

The terms, including board, washing
and tuition, are \$25 per quarter, one half paid
in advance.

Books and Stationary will be furnished
on the most reasonable terms.

For information respecting the School, re-
ference may be made to the following gentle-
men, viz:—Arthur Tappan, Esq., Rev. Peter
Williams, Rev. Theodore Raymond, Rev.
Theodore Wright, Rev. Samuel C. Cornwell,
Rev. George Bourne, Rev. Mr. Hyatt,
New-York city;—Mr. James Forten, Mr. Jo-
seph Cassey, Philadelphia, Pa.;—Rev. S. J.
May, Brooklyn, Ct.;—Rev. S. S. Jocelyn, New-Ham-
pshtown, Ct.;—Rev. S. S. Jocelyn, New-Ham-
pshtown, Ct.;—Wm. Lloyd Garrison, Arnold Belfrage,
Boston, Mass.;—George Benson, Providence,
R. I. Canterbury, (Ct.) Feb. 25, 1833.

FREE LABOR DRY GOODS STORE.

LYDIA WHITE.

No. 42, North Fourth Street.

CONTINUES to give her attention to the
sale of goods exclusively, which are all
empt from slave labor. She has a supply of
domestic fabrics, recently manufactured; viz:
Cotton, cultivated by regenerated labor; viz:
Bleached, Unbleached and colored Muslins;
Canton Flannel; Table Diaper; Knitting Cot-
ton; Cords; Apron and Furniture Checks;
Plaid; Bed-ticking; Wadding; Laps, &c. &c.
which she has the satisfaction to offer at low-
er prices than has heretofore been practicable.

—ALSO—
India Book, Mull and Nansook Muslins;
Bengals; Seersuckers; Flannels; Western
Irish Linens, &c. with a variety of other ar-
cles. Philadelphia, 12th mo. 1832.

WILBERFORCE HOUSE.

FRANCIS WILES respectfully informs
his friends and the public generally, that
his House, No. 152, Church-street, is still open
for the accommodation of genteel persons of
color with

BOARDING AND LODGING.

Grateful for past favors, he solicits a
continuance of the same. His House is a
pleasant and healthy part of the city, and
pains or expense will be spared on his part to
render the situation of those who may honor
him with their patronage, as comfortable as
possible.
NEW-YORK, Feb. 21, 1833.

MOORE & BROTHER.

RETURN their thanks to their friends
and the public for their patronage.—
They still continue to keep on hand an as-
sortment of
LADIES' AND GENTLEMEN'S BOOTS
AND SHOES.

AT THEIR STAND—No. 163, Pine-street, above
Sixth-street. PHILADELPHIA, Dec. 1832.